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Key Players of Tourism in Western Religious Sites

The Example of Fátima

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Abstract

This paper emerges from the raised paradox regarding secularization and the growth of tourism in religious sites of the Western World. From the evidence of secularization in modern societies, the paper approaches the dichotomy by evaluating the tourism's positive trend in a particular religious destination, following a two phased structure. First, evaluates the determinants considered by academics as impactful for tourism in this type of destinations and segments it into key players. Secondly, particularizes to the religious site of Fátima and critically analyses if the city's keys players are acting in accordance to what is presented as beneficial to tourism, in order to understand the tourism trend exhibited in that specific destination. Through this process, the paper was able to establish that the designated key players (Tourists, Church, Government, Hospitality) were, in the most part, proceeding with the measures and attitudes considered positively influential for tourism, being presented here as a reason to explain the existing paradox in Fátima.

Keywords: Religious Tourism; Religious Sites; Fátima; Tourism Key Players

Introduction

For the past few decades, in the majority of Western countries, the link between public institutions and religion is increasingly disappearing (Rinschede 1992) (Weidenfeld, Ron, 2008). The secularization has become a fundamental characteristic of the Western World and modern societies, in which the liberalization of religion belief and unbiased public institutions are seen as essential (Prazeres, Carvalho, 2015) (Norenzayan, Gervais, 2013). This process has affected the western populations' daily lives and resulted in the declining practice of religious activities (Stark *et al.*, 2005). The change can be seen whether on the reduction of commitment's level, when interacting with faith and God, by the declining number of attendances to church and regular religious events (Nolan, Nolan, 1992) (Timothy, Olsen, 2006), or even on the decreased religious affiliation (Margry, 2008) (Cardoso, Calixto, 2019). Nonetheless, there was an element linked to religion that contrasted with this recent phenomenon of secularization and decay of daily religious activities, the tourism (Bond *et al.*, 2014) (Griffin, 2017).

The Religious Tourism is not a new reality, it is even thought to be one of the very first segments of International Tourism (Collins-kreiner, 2010) (Petroman *et al.*, 2011). Further, contrary to the initial speculation of academics, continued to have a significant role in the contemporary tourism and secular world (Timothy, Olsen, 2006). In the matter of fact, the religion and pilgrimage related tourism increased rapidly in the last few decades (Nilsson, Tesfahuney, 2016) (Vázquez, *et al.*, 2016) (Reader, 2007), achieving each year a more solid place as a determinant segment of international tourism (Nyaupane, *et al.* 2014). This trend is speculated to remain, both in relative and absolute terms, in the near future (Timothy, Olsen, 2006) (Prazeres, Carvalho, 2015). Moreover, as any tourism segment, has also great implications in the visited country's economy, representing a tremendous financial impact for the religious sites' communities (Olsen, 2013) (Durán-Sánchez *et al.*, 2013).

Acknowledging the relevance of this tourism segment and its economic impact, scholars have recently given more attention to this topic (Wright, 2008) (Collins-kreiner, 2016) as oppose to the initial short approach (Smith, 1992) (Vukonic, 2002). Within the thematic, a subject that has recently been the focus of research regards to the understanding of the religious tourism's paradox. That is, the recognition of the reasons and determinants for its expansion that contrast with the western secularization (Kim *et al.*, 2019).

In the first instance, and following the current literature, the present paper seeks to identify the referred determinants, actions and characteristics that led to the incremental inflow of tourists in several western religious sites, that consequently attempt to explain the existing paradox, resorting to literature review. The process of weighing those will be done through segmentation, by allocating and linking each one of the determinants to a specific key player, that scholars have mentioned, in more or less extent, as drivers of tourism in western religious sites or others with similar qualities considered reasonable for comparison. From the segmentation process, resulted the selection and division into the following key players: Tourists, Church, Government, and Hospitality.

In the second instance, the paper explores a particular case of religious site where the initial dichotomy is exhibited, by characterizing the site's key players and demonstrating the set of actions performed by them, that academics identified as catalysts of tourism. The goal is to understand if the site's key players are acting accordingly to the considered factors of influence in the religious sites' tourism. Fátima, by virtue of its importance as a shrine city and touristic destination, both national and internationally, and the fact that it is representative of that paradox, appeared in a great position to be the subject of study for the purpose of this work.

That said, and to clarify, the following research attempts not to discover each players' relevance, nor the significance of each type of action taken. Rather understand the context of Fatima, in terms of key players' characterization and measures adopted in the past few years, in accordance to what is considered as the general actions to take.

Literature Review

To better understand the basis of this paper, is of great relevance to be familiarized with the scholars' discussion related to pilgrimage, religious tourism and tourism's conceptualization. The existing complexity regarding both the relationship between religion and tourism and its conceptualization lead to a continuous discussion regarding the topic and an ambiguity of definitions used by scholars (Prazeres, Carvalho, 2015) (Collins-kreiner, 2016) (Vázquez, *et al.*, 2016).

In an initial phase, the definition of pilgrimage considered factual and used by the vast majority of academics had as characteristics being a trip to a religious destination and being strictly religiously or spiritually motivated (Barber, 1993 cited in Collins-Kreiner, 2010). This definition remained almost unquestioned until the early 90s of the past century, period in which several scholars began to argue its close connection to the concept of religious tourism (Collins-kreiner, 2016).

In its turn, previously defined as the travelling to religious destination with secular purposes such as cultural, historic and leisure (Turner, 1973), religious tourism is now presented with several similarities when compared to pilgrimage. As noted by Eade (1992), both type of travelers appeared to have, at least at some point of the journey, a certain level of both secular and religious motivations, even if the degree of the primary motivation clearly surpasses the other. This interconnection presented itself as a hurdle for academics to separate religious tourist from pilgrims, since the primary internal motivations to travel was considered insufficient to distinguish these concepts (Timothy, Olsen, 2006). As an example, pointed out by Dr. Vitor Ambrósio, “(...) *Sometimes tourists can attend religious celebrations and be considered pilgrims, even if they did not travel with that purpose in mind (...)*”.

Research arguing the fallacy of the dichotomy between the two concepts began to appear (Smith, 1992) (Fernandes et al., 2012), with scholars referring the need to overcome this obstacle for academia purposes (Stoddard, 1997) (Collins-kreiner, 2016). From that necessity, a concept was formulated with the propose of placing religious tourists and pilgrims as extreme ends of a continuous spectrum of travelers, where individuals can fluidly change their status based on their motivations (Smith, 1992) (Timothy, Olsen, 2006) (Griffin, 2017).

In the beginning of the 21st century, with the intrinsic connection between pilgrimage and religious tourism established as accommodating both secular and faith related motivations (Collins-kreiner, 2010) (Petroman ey al., 2011) (Collins-kreiner, 2016), another conceptualization issue arose. Contemporary travelers, independently of their motivations, engage in similar activities and consume the same type of services, from transportation to accommodation (Nolan, Nolan, 1992) (Vukonic, 2002) (Timothy, Olsen, 2006). Then, the established notion of religious tourism, equivalently to the previous one, lacks solid definition that can ease the distinction of this segment in comparison to others of tourism, such as cultural and leisure (Abbate, Di Nuovo, 2013) (Kim et al., 2019).

Hence, throughout the current paper, the following mentions of tourism and data related to it will not consider the motivations of the travelers as a differentiating factor between pilgrims and religious tourists. The only discriminatory factor applied is the action of staying overnight. As the World Tourism Organization (2008) defines: *“a visitor (domestic, inbound or outbound) is classified as a tourist (or overnight visitor), if his/her trip includes an overnight stay”*. That said, all and every pilgrim that stays in the visited site, for a minimum of one night, is considered as tourist. Therefore, the exclusion also applies for any traveler that only visits the religious site and leaves in the same day, the excursionist (World Tourism Organization, 2008).

In terms of tourism segmentation, once the issue also emerges from the use of motivations as differentiating factor, this paper approaches the topic with an industry perspective as a way to viable the analyzed data (Collins-Kreiner, 2010) (Olsen, 2013) (Prazeres, Carvalho, 2015). Thus, considers the concept of religious tourism as similar to the ones presented by Mintel (cited in Griffin, Raj, 2017), that defines as beyond the internal motivations, being the travel to certain destinations of religious significance, such as sites, routes or festivals. Definition also introduced by Egresi, Bayram, Kara (2012), in which the only discriminating factor is the religiosity component of the destination. So, with the appliance of this conceptualization, studying the religious tourism trend corresponds to the analysis of the tourism trend in religious sites.

Methodology

The paper introduces the apparent paradox with the purpose of attempting to explain it, in a detailed and intimate perspective, for the particular case of a religious site, Fátima. To do so, this paper intends to structure the determinants identified in prior research into key players and, afterwards, apply that segmentation in Fatima's context and line of actions. Therefore, to fully understand the subject and better contextualize the studied city, the approach taken consisted in an empirical research using the following qualitative methods: Literature review; Interviews; Direct observation.

Literature review was used to achieve three main goals. Firstly, to better contextualize the theme, either to expose the dichotomy between secularization and religious tourism, either to acquaint the relation between religion and tourism. Secondly, allow the identification and posterior segmentation of the players that influence the most tourism in western religious sites, mentioned by academics. Lastly, serve as support for data selection and analysis of Fátima's key players.

Interviews, following a semi-structured guide to allow a more fluid conversation, were performed to people considered of relevance within the identified players. Aims to provide useful information to better characterized and analyze the actions employed by them and to expose their perspective. Therefore, interviews were made with Dr. Marco Daniel, the research director of the Shrine of Fátima, to represent the Church; Dr. Fernando Paquim, Ourém Municipality's chief of entrepreneurship and tourism division, to represent the Government; Dr. Alexandra Frazão, director of the incoming department at Verde Pino's Travel Agency¹, and Dr. Alexandre Marto Pereira, CEO of Fátima Hotels², to represent Hospitality. Further, an interview was hold with a scholar that played a crucial role in the development of the religious tourism research in Portugal, Dr. Vitor Ambrósio, with the purpose of providing a deeper scientific understanding of the subject studied.

The last method, the direct observation, applied as a complement to the previous ones, was here used to obtain a first-person perception of the key players' dynamic in Fatima's quotidian. Therefore, several trips to the region were performed.

Key Players' Segmentation

In the past few years, several academics described a diversity of factors that positively influence the religious tourism trend of one or more religious sites (Terzidou, et al., 2018). Ergo, following what some scholars have done, both for a broader range of religious sites (Vázquez, *et al.*, 2016) and for the particular case of Fatima (Prazeres, Carvalho, 2015) (Santos, 2012), is feasible to proceed with the assembly of these factors. From that, recognize that are resultant of actions or characteristics of a specific entity, leading to the categorization into key players. The segmentation rationale followed an industry's perspective, with the separation between supply and demand sides, similar to what is used by Ambrosio (2009).

On the one hand, the demand side is represented by Tourists, which by definition plays a crucial role in tourism. This key player's motivations, that can range from religious to secular, influence immensely the destination's choice (Rinschede, 1992) (Collins-Kreiner, 2010) (Bond *et al.* 2014). Moreover, from the analysis of prior academical research, is possible to recognize that personal characteristics can also have a great impact in the decision. Indeed, individual attributes, mainly its origin, can make a tremendous influence in the destination election (Fourie *et al.*, 2015). Hence, all those factors were considered for the analysis of tourists as a key player.

On the other hand, the supply-side is divided into Church, Government and Hospitality. The Church, being a unique element of welcoming for this type of tourism, appears in a great position to be essential when comes to attracting visitors. From scholars' perspectives, the Shrine itself, due to the message, mysticism and authenticity that represents, attracts people (Griffiths, 2012) (Nilsson, Tesfahuney, 2016) (Griffin, 2017). Nevertheless, the fact of promoting religious activities, by increasing the moments and spaces of union between visitors and faith, can also be favorable to bring more people interested in the particular location, mostly if connected to the region's spirituality (Rinschede, 1992) (Prazeres, Carvalho, 2015). Furthermore, the development of complementary activities to the religious ones for the visitors can be a way to provide them a better experience, that is especially valued and evaluated in the decision-making process (Bond *et al.*, 2014) (Fernandes *et al.*, 2012). The Government, as the regions' authority power, is appointed by scholars as a relevant element in the tourism equation.

Not only due to its control over safety, preservation and urban planning (Timothy, Olsen, 2006) (Fourie *et al.*, 2015) (Terzidou, et al., 2018), but also as a catalyst of a variety of activities and investments to improve and promote those regions (Vázquez, *et al.*, 2016). Lastly, the Hospitality, presented as a group-entity composed by every and any kind hospitality establishment, from the largest hotel to the smallest pension, that deal directly with matters of tourism. Therefore, in addition to the marketing and promotion actions (Águas *et al.*, 2000), the identified determinant factors, within this key player's sphere of influence, are associated with quantity and quality of the accommodation offer (Griffin, 2017) (Kim *et al.*, 2019). By acting accordingly with these factors, the players belonging to the supply-side are, in a certain way, affecting the tourists' decisions and attending to their motivations.

Supply-Side Key Players' Actions and Attributes Determinants of Tourism		
Church/Sanctuary	Government	Hospitality
Promotion	Promotion	Promotion
Miticism and Authenticity	Safety and Stability	High Quantity and diversity of offer
More Religious Ceremonies	Preservation and Valorization	High Quality and Innovative offer
Peculiar Religious Ceremonies and Rituals	Urban planning and Access conditions	
Complementary activities	Great Range of Activities	

Table 1. Summary of the supply-side actions and characteristics considered to be determinants in the Tourism flow.

The Example of Fátima

Brief History

Fátima, as known today, results from a peculiar phenomenon of several religious apparitions. The first occurred on the 13th of May 1917, when three young shepherds (Jacinta, Lúcia and Francisco) experienced an unusual sight that they described as the figure of beautiful and shining young lady, on top of a holm oak, located at Cova da Iria, Aljustrel. From that moment onwards, apparitions occurred every 13th day of each month for the following six months, with the exception of August 13th, when the shepherds were temporarily arrested due to anti-clerical views of the political system. Occurring, however, on the 19th in the Valinhos' area (Ferraz, 1998) (Monteiro, 2009). The apparitions were accompanied by a gradual attraction of pilgrims that wished to experience such phenomenon. As Dr. Marco Daniel states: "*Fátima evolved within the*

catholic belief through the extraordinary phenomenon that brings visitors right in the early stages. In the last apparition, the newspapers at the time were already estimating between 30 to 140 thousand visitors in October (of 1917), being the most consensual number 70 thousand (...)". On that day a different, but equivalently unique, phenomenon named "sun's dance" happened. Mostly after this collective experience, the government and media nationwide began to discuss these apparitions (Monteiro, 2009).

Since the 1st Republic³ (1910-1926) was characterized by the anti-clerical views, the government began to demystify the phenomenon, supported by the media (Reis, 2016). However, during the "New State"⁴, the recognition of Fátima as a sacred location was taken in place, incentivizing the belief on the phenomenon by linking it to the national pride (Rampinelli, 1974) (Carvalho, 2012). The mystification spread in such a way that even the April revolution in 1974⁵, characterized by a strong position against Fátima, was not able to change. Notwithstanding, the government's position was harmful in terms of state support, which has been changing gradually, with the recognition of Fatima's importance as a touristic destination. From the point of view of Dr. Alexandre Marto, *"There was an anti-Fátima period, after the April Revolution, that only in the 90s rejuvenated. (...) The politicians and new opinion-makers started, in a steadily manner, to make peace with Fatima, also due to the level of Fatima's internationalization, not consequence of State's promotion, but of Church's and the phenomenon itself."*

Undoubtedly, Fatima progressively achieved a noteworthy position within Marian Shrines, integrating the group of the most eminent European shrines in terms of visitors' inflow, with the arrival of around 6 million visitors annually (Carvalho, 2012) (Shrines of Europe, 2020). Although the great majority are excursionist (Ambrosio, 2000) (Santos, 2008), the tourism in Fátima is increasingly noticeable, both in number of overnight stays and number of tourists arriving each year (Appendices 1 and 2). The significance of Fatima within religious destinations in the Western world and its growing tourism is what makes this city ideal for the purpose of this study.

Demand-side

Tourists

Following the religious tourism discussion, there was a substantial number of scholars that dedicated their work into proving that motivations, such as religiosity, are a determinant factor in the tourist's decision-making process (Fourie *et al.*, 2015) (Nyaupane *et al.*, 2014) (Kim *et al.*, 2019). Some understood that this search for sacral places was mainly due to the opportunity for believers to escape from the regular activities, that is, seeking a different experience to connect with faith and spirituality (Griffin, 2017) (Terzidou, et al., 2018). Others consider that this search is a consequence of an increased fundamentalism, referring the level of devotion as a decisive element (Timothy, Olsen, 2006) (Vásquez et al., 2016). Regardless, numerous authors mentioned religious motivations as an influencing factor of tourism flow to religious sites.

Fátima, as a sacred place of touristic interest, was founded and developed based on faith and belief of its visitors, as pointed by Dr. Marco Daniel: *"When the Shrine of Fátima is mentioned, the religiosity cannot be excluded (...)"*. Nonetheless, when proceeding with the evaluation of religious ceremonies' participation, regarding the last known years, is possible to verify the number of participants, either for private or public ceremonies, has remain almost unaltered throughout the years, experiencing minor annual fluctuations (Appendix 3). Equivalently, from Sanctuary's officialized pilgrimages, one can derive that the number of participants has remained somewhat constant from 2009 to 2018, exhibiting a slight increase of approximately 17%. Such level of participation in religious ceremonies contradicts the augment of tourists in the corresponding period, that presents a rise of around 83% (Appendix 4). The presented discrepancy can make us presume that tourists that have recently come to Fatima hold motivations other than religious, or at least, complementary to the religious ones.

This premise goes in line with the current academical opinion, that shown evidences of an incremental number of religious tourists in which their choice is influenced by other type of motivations (Vukonic, 2002) (Petrillo, 2003 cited in Griffin, Raj, 2012). Those motivations can range from historical, architectural, cultural and educational to curiosity, appreciation of nature and holidaying (Olsen, 2013) (Durán-Sanchez *et al.*, 2018)

(Fernandes *et al.*, 2012) (Terzidou, et al., 2018). Indeed, motivations other than religious are becoming so important that, accordingly to Ambrósio and Santos (2012), for the vast majority of pilgrimages planned by local Portuguese parishes there are other types of tourism involved. In addition, the fact of being accompanied by a guide is considered the third most valued aspect for participants. Those needs are constantly displayed in the pilgrimages that have Fátima as the designated destination. As Dr. Alexandra Frazão stated “(...) *Religious tourists also seek other extra-religious activities. Therefore the route prepared by the agency is already defined taking into consideration that aspect. The route is based on an adaptation between the religious and the cultural tourism, always with a travel guide present (...)*”.

Besides, according to academical research, tourists' characteristics seem to have some relevance in the religious site's tourism (Fourie *et al.*, 2015). So, by analyzing Fátima's characterization is possible to infer that, similarly to the most religious touristic destinations, tourists prefer to travel accompanied, generally in large groups, either church related or not (Rinschede, 1992) (Prazeres, Carvaho, 2015). Moreover, regarding nationality, even experiencing a steady annual increase of Portuguese tourists until 2017 and an overall rise of 85% between 2011 to 2018, the International segment is still far more significant (Appendix 5). The latter may have not experienced such augment in relative terms with a 45% increase, reducing the gap between them (Appendices 5 and 6). However, throughout the analyzed years, the representativity of international tourists is still substantially larger in absolute terms, thus, continuing its status of tourism catalyst in Fátima (Appendix 5).

So, with respect to international tourism, from the evidences shown by several scholars, the origin of these visitors is a major factor of the decision-making process in regard to the destination selection. Some adverted that, both the reduction of travel formalities and ease bureaucracies between the countries in European union and the fact that Intra-European flights have become cheaper, in the recent years, had a great impact in the touristic travel decision (Petroman *et al.*, 2011) (Griffin, 2017). In addition, demonstrated that sharing a border or being close to the destination is also a determinant when choosing the travel location (Fourie *et al.*, 2015).

Fátima's international tourists are shown as a perfect example of what is stated by scholars, exhibiting the European tourism as the largest segment within the total of international travelers, thus possessing a great power of influence in the tourism inflow

(Appendix 7). Moreover, considering the closest countries to Portugal the ones where part of the territory is separated by a border, Spain, or where tourists frequently and directly travel by bus, France and Italy. One can verify that, in the analyzed period, these designated countries represent three of the four major countries relatively to Fátima's European tourists' origin (Appendix 7). Then, when analyzed the volume of overnight stays from European tourists in Fátima compared to the totality of international overnight stays, especially from the considered 'close' countries, using the terminology previously applied, is visible the importance in the total tourism trend (Appendix 8). The comparison, however, can also drive the conclusion that, at least in the recent years, there has been an augment of Non-European tourists (Appendix 7 and 8).

This conclusion comes in line with the increasingly number of theories that portrait modern globalization as a driver to this type of tourism, in the recent years. In which developing countries are experiencing not only the outset of International tourism (Rinschede, 1992) (Timothy, Olsen, 2006), but also, a continued growth in the population's religiosity affiliation, contrasting the Western World (Zuckerman, 2006). These theories can be applied to Fátima, once the amount of overnight stays represented by people from countries located in Latin America and Oriental Asia has been rising, achieving a substantial growth of about 200% and 407%, respectively, from 2011 to 2018 (Appendices 9 and 10). The countries that contributed the most for that positive trend were Brazil, in Latin America, and South Korea, in Oriental Asia (Appendix 11 and 12). Further, is worthy to acknowledge the relevance that North America has in terms of Non-European tourists in Fátima, mainly by people from the U.S. (Appendix 7).

Supply-side

Local Church/Shrine

On the basis that religious destinations have as main attraction its religiosity roots and/or an infrastructure that transmits that spirituality, is valid to state that the local religious entity, such as a Shrine, presents a key role in the touristic dynamic (Nyaupane et al., 2016). Nonetheless, not all religious sites present a similar tourism inflow, being that divergence in part responsibility of the local's religious entity.

One referred manner to dynamize tourism is related to the quantity of religious ceremonies done throughout the year, following the logic that greater number of activities per year will result in a greater number of tourists interested in the destination (Rinschede, 1992) (Kim *et al.*, 2019). In the particular case of Fátima, by analyzing the last 10 years, is possible to verify that the level of the common religious activities organized by the church, either private or public ceremonies, has remained virtually constant (Appendix 13). This constancy can be verified, in part, when evaluating the number of Sanctuary's official pilgrimages performed in the same period. Observing, however, higher annual variations and an overall slight increase (Appendix 14). Those actions follow the touristic demand for these type of religious ceremonies, previously established.

However, according to academics, some ceremonies and events promoted by the local religious entity attract more tourists, usually the ones that are unique or of grand dimension, such as the canonization of a local Saint or a Papal ceremony in the premises (Vázquez *et al.*, 2016). The Shrine of Fátima, besides the regular religious ceremonies, such as particular or official masses, rosaries, prayer vigil or adorations, organizes specific events for grand audiences such as candle procession and hosts important Christian Catholic events (Shrine of Fátima, 2020). The performance of those massive religious events has had a particular impact in the city's tourism. For instance, the Pope's high popularity in countries where most of the Fatima's tourists are from and specially in Portugal, according to Gallup International Association (2015), led his arrival in 2017 to become immediately a factor of attraction. This is clearly evident when analyzed that year's number of tourists, that almost grew 43% when compared to the prior, and occupies an position in the overall trend (Appendices 2).

Another aspect that is mentioned as beneficial to attract visitors, within the limitations of the local religious entity's control, is the investment into improving the facilities. This can be in a historical-cultural perspective such as restoration or architectural features (Bond *et al.*, 2014) or to provide better and broader conditions to fulfill the visitor's needs, religious and non-religious, such as more places to connect with faith and greater diversity of activities (Vázquez *et al.*, 2016). Following the research of Prazeres and Carvalho (2015) and Santos (2012), the Shrine of Fátima has been recently investing into improving the facilities, both by restoration and augmenting its infrastructures and by opening new sacred spaces, always with the attention to increment the artistic and cultural level. The improvements are denoted in the creation of the Life of Christ Museum in 2007, the

inauguration of the Holy Trinity Church in 2007 and requalification of the Paulo VI Pastoral center in 2012 (Shrine of Fátima, 2020). From Dr. Marco Daniel's perspective, *"There always have been a special attention from the Sanctuary to embrace such visitors (non-religious motivated), with artistic constructions in the Sanctuary premises to structure a place with identity and spiritual DNA, translated into the edification of architectonic-urbanistic, sculpture and painting works, resorting to high level artists. (...) In the architectural level and regarding the arts of esthetic, the evolution and constructions for the several periods in the Sanctuary's history, from the beginning of the 20th century, to the 50s, 80s and, now, the 21st century with the new basilic (Holy Trinity Church). Each one of these infrastructures attracts people to Fátima (...)"*. Nevertheless, the previous authors also referred that, normally, the most visited religious edifications are located in the center of Fátima. Whilst the surrounding places of sacral value were being, somewhat, neglected, either due to lack of time to visit or lack of information provided by the Sanctuary. Thus, the Sanctuary is currently trying to attend the demand of religious and complementary motivations, even if it could go further by broadening the area of action.

In addition to the investment in physical structures, preserving the site's spirituality and authenticity is considered of extreme importance for the tourists' decision, once they seek authentic experiences (Griffin, 2017). The Shrine of Fátima enables the fulfillment of this spirituality and authenticity needs through the maintenance and preservation of places that represent the phenomenon's origin. Hence, the Sanctuary grants access to the apparitions' chapel, created the shepherds' route and shares their testimonials (Shrine of Fátima, 2020). Further, tourists also search for a deeper emotional connection (Kim *et al.*, 2019), that is commonly reached through the concretization of specific local rituals of collective nature to obtain a sense of belonging and shared experiences (Griffiths, 2012) (Olsen, 2013) (Terzidou *et al.*, 2018). In Fátima, this rituality is extremely present, as Dr. Marco Daniel states: *"There is a diversity of rituals and gestures particularly from Fátima that characterize it, per example, the symbolic of the light, with the candles procession, or the symbolic of the peace, represented by the waving of the white scarf in journey's farewell. Started in the first decades of Fátima (as a place of cult) and more and more repeats and spreads. The rituality is, indeed, a factor of major importance (...)"*.

Besides attracting tourists with the fulfillment of spirituality needs and sentiments of belonging, preserving authenticity and rituality can, moreover, function as a marketing strategy. By providing the experience that the current tourists were searching for and by

performing it successfully, those tourists will, afterwards, be a mean of communication and promotion through Word-Of-Mouth⁶ (WOM) (Terzidou *et al.*, 2018). That is, tourists of the past can serve as influencers of the tourism of tomorrow, spreading their positive or negative views of the visited religious site, either personally via conversations or indirectly via social media, video or written testimonials, etc. (Nilsson, Tesfahuney, 2016). Even if partially involuntary or done by indirect action, the local religious entity, according to scholars, can use marketing and promotions strategies, such as the previous one, to attract more visitors (Vázquez *et al.*, 2016).

However, those are not exclusive alternatives of marketing performed by the local religious entity. Those entities can act directly to promote their location to the potential visitors by using as resources the online channel, either via website or social media, and other media channels, such as radio, television, newspapers and books (Griffin, 2017). In relation to this type of marketing strategy, the Shrine of Fátima increasingly, and successfully, attempts to follow the recent trends regarding the online channel, by developing a structured, visibly appealing and informative website. Where one can obtain relevant information about past and future events/ceremonies, news involving the Sanctuary and the city of Fátima and even access the Sanctuary's archive (Shrine of Fátima, 2020). The amount and range of information provided in the website is extremely important to assist and prepare visitors to the journey, being progressively more useful to travelers that have Fatima as selected destination (Santos, 2012). In addition, the Sanctuary provides an online worldwide broadcast of the masses (Carvalho, 2012), an online shop that sells souvenirs from books to jewelry and an active social media, with the official Facebook page counting around 1 million followers (in April 2020). Regarding the other channels, the Center of Social Communication of the Fátima's Shrine is in charge of sharing the information. The means of propagation used are the newspaper "*Voz de Fátima*", a bulletin "*Luz de Fátima*" available in 7 languages (all the Sanctuary official languages), the radio and television, through interviews or documentaries. This marketing strategy is immensely valued by the Sanctuary, once, and using Dr. Marco Daniel's assertion, "*The type of communication that the sanctuary does, from a pamphlet to the newspaper, a bulletin to the international communities and the way of communicating in 7 official languages, leads the Sanctuary to have bigger and better response in the visitor's reception and welcoming(...)*".

If the marketing strategies are well applied, the region will become recognizable by its distinctive elements, that is, people will start recognizing a touristic destination by associating with an image, figure or message that is representative of the location. This is becoming widely spread among religious sites, in which is increasingly noticeable the massification of recognized elements' commercialization (Vukonic, 2002) (Timothy, Olsen, 2006). Fátima is undoubtedly an example of a religious site in which the name has become internationally renowned, being the image and figure of the Holy Mary of Fátima and the message of peace universally recognized (Heitor, 2019). Those elements also possess a power of influence in terms of touristic attraction, according to Dr. Marco Daniel: *“What brings visitors to Fátima rather than other shrines is related to the strict connection with the plastic fixation of the Holy Mary of Fátima’s image in the chapel of apparitions. Even if widely spread around the World, is the 1st image, considered the real Holy Mary of Fátima, what by its singularity attracts visitors. (...) The Fátima’s message goes beyond believers (...). So relevant that is recognized worldwide, linked to memorable events like the assassination attempt of the Pope John Paul II (...)”*.

Notwithstanding, is important to note that in Shrine of Fátima statutes is explicitly expressed that, as a religious entity, is not related to the tourism business, being the solely goal to welcome and well receive any and every person that comes to celebrate their faith. Additionally mentions that welcomes any other person, independently of motivations and beliefs (Shrine of Fátima Statute, 2019).

Summary:		Church/Sanctuary
General actions and attributes		Shrine of Fátima
More Religious Ceremonies		The Sanctuary realised that religiosity still plays a crucial, however, different role. Thus, maintaining the roughly the same amount of regular religious ceremonies.
Peculiar Religious Ceremonies and Rituals		Rather than regular religious ceremonies, the Sanctuary understood the demand for religious events of grand dimension or collective rituality. So, increased this type of activities.
Miticism and Authenticity		Simultaneously, has invested into the improvement of the city's sacred spaces to better provide an authentic experience for the visitors.
Complementary activities		The improvement of those spaces also had particular attention for the cultural and patrimonial value, to attend the increased diversity of demand, complementary to the religious one.
Promotion		The experience provided led to the promotion via WOM. This in addition to the promotion on other channels, directed to believers, originated the Fátima's renowned brand (Message/Holy Mary's image).

Table 2. Summary of the actions taken by the Shrine of Fátima, in accordance to what are considered to be influential for the Tourism flow

Public entities, by the nature of its functions, influence the regions where holds authority over, with the ultimate goal of improving the habitants' well-being. As so, acknowledging the impact of tourism in the religious destinations' economy and local community's wealth, the government needs to act positively to influence it (Vukonic, 2002).

From the point of view of scholars, the government's action in terms of investment into preservation of monuments and other local features, aggregated with an enlargement of attraction's diversity to include a broader range of tourist motivations, are revealed as impactful in the tourists' decision (Bond *et al.*, 2014) (Griffin, 2017). As formerly advanced, the range of motivational demand has been increasing in the religious sites, augmenting the importance of this type of investment. Furthermore, in the particular case of Fátima, as previously noted, the majority of visitors are excursionists and the ones that are tourists do not stay for long (Appendix 15). Which added to the seasonality that characterizes religious touristic destinations, represents a tremendous hurdle for the governments to reach the ultimate objective (Santos, 2012). As Dr. Fernando Paquim put it: *"(...) That is what the municipality needs, that pilgrims spend the night in the hotels, enjoy the activities, eat their meals in the restaurants and so on, so forth. This is Fátima's main challenge. (...)".* With that purpose in mind, Dr. Fernando Paquim also adds that *"(...) the city of Fátima and its municipality have been cooperating to provide a larger set of activities that lead this tourists to want to stay longer in the region. (...)".*

Therefore, since 2012, the Municipality of Ourém, in cooperation with the Tourism of the Center⁷ and Tourism of Portugal⁸, structured a line of actions to reach that goal (Heitor, 2019). From the analysis of the government's local current expense in cultural activities, one can verify the incremental amount of money spent in the segment (Appendix 16). However, when specifying the value of patrimonial expenses, the quantity presents an extreme yearly fluctuation, once the constructions related to the preservation and restoration vary in accordance to the projects taken and the necessity (Appendix 17). Moreover, projects can be totally funded by the regional government or, to a certain extent, by other national government entities related to tourism, such as Tourism of Portugal and DGPC⁹, and by European Union entities, like FEDER¹⁰. Hence, is through the cooperation among these entities that projects to culturally improve Fátima and the region of Ourém are being funded, enabling the recent investments (Appendix 18). Notwithstanding, the number of Museums and Art Galleries in the region, even if exhibiting high yearly variations, do not show any evidences of positive trend since the

government's take of action in 2013, maintaining the same number of establishments in 2018 (Appendix 19). When analyzing the number of live shows and art exhibitions, one can also note a constancy or even a slight declining trend in the last decade (Appendices 20 and 21). However, that value contradicts the incremental amount of both live show's spectators that rose from less than 10 thousand a year, in 2012, to close to 50 thousand in 2018, and the number of exposed artwork that increased from 400 to over 700 in the correspondent period (Appendices 22 and 23). The dichotomy leads to the conclusion that the events previously mentioned have, indeed, been reduced in terms of quantity throughout this decade, but increased in dimension and value added. A particular example of that is Ourém's annual music festival, "Festival da Paz".

In addition, the municipality has been cooperating with the surrounding regions of Fátima to create regional tourist routes and a virtual child-shepherds route, also with the purpose of increasing the tourist's stay and achieving that primordial goal. As Dr. Fernando Paquim states, "*Nowadays, the regional routes are renowned, either Fátima-Lisbon, either Fatima and the axes Batalha, alcobaça and Nazaré, Óbidos, Fátima-Tomar, Fátima-Coimbra, etc. Routes created throughout this times because of a necessity, either cultural, gastronomic and as a complement to the visit of Fátima. (...) The child-shepherds route is a virtual route thought to lead the tourist to visit the locations linked to the shepherds, starting from the Sanctuary, Aljustrel, to Ourém and the prison where they were kept captive. (...)*".

Nevertheless, the governments' line of action should not be focused solely on the investment in cultural restoration and diversification of activities, the investment into transport's infrastructures and accessibilities should also be enforced. Since the existence of a good transport network can lead to a greater tourism inflow, then is of absolute importance for the governments to improve it (Timothy, Olsen, 2006) (Vázquez *et al.*, 2016). In the particular case of religious destinations, the most common means of transportation are the bus or car (Vukonic, 2002), and Fátima is no exception of that touristic behavior (Prazeres, Carvalho, 2015). There are two main reasons for that to happen specifically in Fátima. Firstly, the investments made in both quantity and quality of road access, aggregated with the centrality of the city nationwide and recent restructuration of city's traffic, by requalifying several parking lots, pedestrian sidewalks and streets (e.g. tunnel in the Av. José Alves Correia da Silva), created the conditions to have a great network for this mean of transportation. Secondly, the lack of investment in other direct means of transportation, such as a local airport, being dependent of the ones

located in Porto or Lisbon, and a direct rail link, in which the closest station is located in Chão de Maçons, a 25 minute drive from Fátima (Santos, 2012).

Even though there are no prospects for this to change in the near future, some aspects regarding the organization and urbanistic planning that were firmly criticized in the past, like the lack of green spaces or better blending between the Sanctuary and the surroundings, are recently being corrected. This attitude results from the recent consideration of urbanistic quality as a major concern for the Municipality. The positional change can be mostly seen in the touristic places of Fátima, either by the recent requalification of the Av. José Alves Correia da Silva that created larger restaurants' terraces and also a greener and less noisy access to the Sanctuary, either by the recent investments or proposals with similar purposes (Appendix 24). That said, Dr. Fernando Paquim affirms that *"(...) The position of the Ourém Municipality is to preserve the urbanistic planning necessary in a city where around 11 thousand people live but welcomes 6 million visitors. Ergo, is a city with peculiar specificities that for the Municipality falls the responsibility to guaranty that the traffic flows and the structures, streets, sidewalks, cleaning is all performed harmoniously and efficiently. And we provided prove of that in 2017, with the Papal ceremony. The planning is done with a local perspective, engaging the local community so that plans such as PDE¹¹ allow us (Municipality) to guide a city with these characteristics (...)"*.

Another aspect that is directly influenced by the government and can significantly impact the tourism is the sense of safety and stability, once people tend to choose a safer and stable touristic destination (Fourie *et al.*, 2015). Portugal, and Fátima in particular, are widely considered a safe location to travel, both in terms of criminality, considered the 3rd safest country in the World according to the Global Peace Index (2019), and in terms of government stability, ranking the 18th of the World according to the Political Stability Index (The World Economy, 2018).

The government can also use the religious sites as symbols of national identity and proud, in a manner that appeals for the person's roots and, consequently, attracts them to the location (Griffin, 2017) (Terzidou *et al.*, 2018). In Fátima, this appeal is particularly noticeable. After being discredited by the 1st Republic of Portugal, the New State began to promote the apparitions, associating the phenomenon with national pride and tradition (Carvalho, 2012). Even after the Revolution in 1974, the phenomenon become so rooted in the Portuguese's tradition that emigrants when return to Portugal to visit family, during

summer, tend to participate in the celebrations of the 13th of August in Fátima (Rinschede, 1998) (Vukonic, 2002) (Travel BI, 2018).

Comparatively to the local religious entity, the government also holds promotion and marketing responsibilities that are of great importance to the tourism's development (Fourie *et al.*, 2015) (Vázquez *et al.*, 2016). However, as seen in previous analysis of Fátima's history, the government formed after the revolution in 1974 and the ones that followed continued an anti-Fátima policy or at least neutrality, not valuing the city as a touristic destination, merely as a pilgrimage site. Therefore, only in the 1st decade of the current century the national government firstly associated Fátima to a touristic destination of cultural value, in the PENT 2007¹². Further, the 2013-2015 PENT¹³ already incorporated a specific line of actions for the religious tourism, including for Fátima, to both promote the religious and the cultural/patrimonial value of these destinations. Thereupon, the link between Fatima and tourism become gradually accepted by the public authorities. So that, in the beginning of the 2nd decade, the national government granted marketing powers to the local public entities, such as the Ourém municipality, to promote Fátima. Hence, and sharing the knowledge of Dr. Fernando Paquim, in terms of international promotion, *"Was only in 2012 that it become possible for us (Municipality) to formulate a set of actions of great importance, namely the International Workshop of Religious Tourism (IWRT)¹⁴, that is intensively represented in the international press. (...) I consider it to be extremely strategic for Fátima's tourism. In the past March (when the 8th edition of IWRT was held), we invited and brought 150 religious Tour Operators. I can imagine the networking and the amount of business meeting that took place in the event (...)"*.

In regard to the national tourism, the Tourism of the Center detains the promotion responsibility of any region in the center of Portugal, including Ourém. The area's size itself, according to Dr. Fernando Paquim, *"(...) projects right away this internal promotion, even more noticeable in the slogan 'A country within the country'. And, clearly, Fátima is one of the pillars of this region, I even call it the front door."* Moreover, both for national and international markets, the government launched the Fátima routes, in 2019, and intends to promote it for the next few years, as stated in the ET 2027¹⁵.

Summary: Government	
General actions and attributes	Public Entities with power of influence in Fátima
Range of Activities	The Government has been acting according to the demand for a diversity of motivations, namely non-religious, investing in the development of the region's features and performing events with greater value and size.
Preservation and Valorization	An important component of the mentioned investment is the preservation and restoration of features with cultural, patrimonial and artistic value. Moreover, improves the historical aspect, providing a sense of nationalism.
Urban Planning and Access Conditions	Simultaneously, this key player has been developing the proper conditions to receive tourists. Actions such as the investment in the transport network of the most used means, car and bus, and in urbanistic planning projects.
Safety and Stability	Also with the goal of providing the adequate conditions to the tourists' reception, the public entities have acted to ensure an eminent position in terms of safety and political stability, worldwide.
Promotion	Since the recognition as a touristic destination for the PENT 2013-15, the promotional support has risen. It's performed by the Tourism of the Center, nationally, and the Ourém Municipality and Tourism of Portugal, internationally.

Table 3. Summary of measurements and attributes of public entities with power over Fátima, that are mentioned as determinants of Tourism

Hospitality

Each touristic destinations, including religious sites, possess a specific offer in terms of hospitality, that due to its peculiarities may influence in a greater or lesser extent the tourism (Nyaupane *et al.*, 2016).

One characteristic that has implications on the travelers' decision, according to scholars, is the hospitality dimension. The rationale states that the larger the hospitality is the more appealing will be, since a broader accommodation offer is valued by tourists (Prazeres, Carvalho, 2015) (Griffin, 2017). Fátima has been, definitely, improving when it comes to hospitality's size, in the recent years, presenting a rising number of Hotels and other accommodation facilities to welcome the tourists (Appendix 25). As a result, the capacity of Fátima's hospitality experienced a steady increase in the same period of time (Appendix 26). In order to truly understand the dimension of Fátima's hospitality, the indicator that better demonstrates the real magnitude of the offering is the proportion of accommodation capacity relative to the residential population, throughout the years. This indicator clearly shows how grandiose the Ourém's hospitality is, demonstrating a capacity of approximately 207 out of 1000 habitants in 2018. Which is even more evident when compared to national and regional capacity, that presented approximately 41 and 27 out of 1000 habitants in 2018, respectively (Appendix 27).

Likewise, the accommodation's quality is also a fundamental aspect in the travelers' decision-making process (Kim *et al.*, 2019). In the city of Fátima and surroundings, the search for innovation and quality improvements have been a primary concern for the hospitality businesses. As a result, in the recent years, there has been a high investment to develop this aspect, noticeable on the incremental number of Hotels, mostly of medium and high quality (Appendix 28) (Turismo de Portugal, 2020). Further, the investment is even more conspicuous when evaluating the increased capacity of hotels, in comparison with other accommodation establishments (Appendix 29). The charged price, however, has not accompanied the innovation, thereby Fatima presents a good price-quality ratio, that according to Dr. Alexandre Marto, *"There is quality of offering (...) that added to the fact that prices of accommodation in Lisbon suffered extremely from inflation, led several tour operators to use Fátima to accommodate those tourists, without fearing lack of quality.(...)"*.

Furthermore, similarly to the other supply-side key players, marketing and promotion conducted by the region's hospitality businesses function as a driver of tourism. There are two main channels in which hospitality establishments can obtain customers, via online or traditional, and the marketing strategy changes accordingly. Since in religious destinations the type of client is usually incorporated in groups, as formerly established, then online reservations are considered more residual. As Dr. Alexandre Marto states, *"(...) Promotion to the final client, directly, is exclusively through the online channel, with a solid website, newsletters and also some in social media, but the latter almost does not translate into customers. (...) More than 70% of the distribution is performed by the traditional means. (...)"*. Therefore, the traditional channel is the one used the most in Fátima, where DMCs¹⁶ play a crucial role as the intermediaries (Turismo de Portugal, 2020). As such, the marketing on this channel is directed to the DMCs, such as Tour operators or Travel agencies, and according to Dr. Alexandre Marto, is mostly done via *"(...) International tourism fairs, or presentations and visits to operators that buy in Portugal (...)"*. Mainly after the PENT 2013-15, this marketing strategy increased with the support of the Government, giving the opportunity for the hospitality businesses to access a larger number of Fairs and Tour Operators.

Summary:		Hospitality
General actions and attributes		Hospitality Industry in Fátima
High Quantity and Diversity of Offer		This Key Player has been investing on the development of accommodation offer, by augmenting the number of units and its capacity. Achieving an eminent position in Portugal, regarding accommodation capacity.
High Quality and Innovative Offer		The investment in quantity has been accompanied with an innovation development, enhancing the quality of the hospitality establishments (higher number of hotels, mostly of medium and high quality).
Promotion		Since the majority of tourist in Fátima prefers the traditional channel, the Hospitality has limited direct influence, exclusively via the online channel. The traditional channel is consolidated with the Government's support.

Table 4. Summary of the actions carried by the Hospitality industry, that are indicated as determinants of Tourism.

Cooperation between Supply Key Players

Synergies can work as a vehicle of tourism attraction in religious sites, if well-defined and efficiently coordinated (Fernandes *et al.*, 2012) (Vázquez *et al.*, 2016). The Shrine of Fátima, as formerly noted, does not wish to be involved in the tourism business and, as such, hardly cooperates with the rest of the key players when organizing non-religious events (Prazeres, Carvalho, 2015). However, needs the support of the government for the case of religious events. Moreover, even if indirectly, by performing events throughout the year, the Sanctuary is helping to reduce the seasonality, enabling hospitality establishments to be open all year long (Ambrósio, Santos, 2012) (Travel BI, 2018). In contrast, although only after the acknowledgment of Fatima as a touristic destination by the Government, the private and public institutions have established an exceptional relationship. This is denoted in the cooperation regarding promotion, with a jointly international presence of both the municipality and ACISO¹⁷ in tourism fairs and presentations, and regarding assistance in events organized in Fátima. Pointed out by Dr. Fernando Paquim, *“The Municipality is stimulating some promotion actions, and 2019 has been an incredible year, with the support of ACISO, that is our partner in the implementation of that type of actions, (...) all the production in fairs and events (...). And the hospitality industry, even if not financially, supports events offering services free of charge.”*.

Hence, the cooperation allowed an efficient organization of several events per year, either promoted by the Sanctuary or the Government, with the support of Hospitality services, once it helps reducing the seasonality. Which is reinforced by the jointly marketing actions of Government and Hospitality.

Conclusion

As presented initially, the paper emerges from the paradox, supposedly existent, between secularization and growing tourism in religious destinations, in the Western World.

Starting from a general perspective, the tourism's determinants for these destinations, rose by academics in the last years, are segmented into key players of influence: Tourists, in the demand side; Church, Government and Hospitality in the supply side. This allowed a structured basis to pursue the goal of explaining tourism's trend and, consequently, this paradox for the particular case of Fátima. As such, the analysis of Fátima's context is proceeded, providing the following illations.

In a demand's perspective, through the key player Tourists, was possible to verify that the region's tourism trend seems to be related to the growing interest of non-religious activities, such as cultural or festival. Moreover, is possible to verify that the proximity to the destination has been relevant for the tourist's choice of Fátima, once the European market represents the largest segment, mainly from the closest countries, such as France, Spain and Italy. However, is also noticeable the globalization effects with the non-European tourism showing signs of increasing demand, mostly in Latin America and Oriental Asia.

In a supply's perspective, the Sanctuary and the Government have invested in the satisfaction of tourists' complementary needs, i.e. other than religious, in order to follow the demand trend and provide a greater experience. Moreover, both these key players also invested in the site's promotion. Although comparable in terms of actions, the players had different purposes. The Sanctuary intended to transmit to believers the site's authenticity and cultural value, either by preserved spaces or grand ritual events. While the Government had as primordial goal the extension of the average overnight stay, and subsequent economical dynamization, by restoration and preservation of features or meaningful events. Further, the Government has invested in the adequate reception of the tourists, by means of an efficient transport network correspondent to the demand and urbanistic planning, ensuring security and stability. The last key player, Hospitality, has concentrated its investment on improving the quantity and quality of accommodation, in order to respond more efficiently to the trend of tourism's diversification.

In terms of synergies, the players in the supply-side seem to be cooperating in such manner that, willingly or not, dynamizes the tourism in Fátima. This cooperation focuses mainly on the organization and promotion of events in the region, throughout the year.

Hence, Fátima's key players, by means of their actions, attributes and cooperation, have been performing, to a great extent, in accordance to the considered influential for the tourism flow in these type of destinations. As a result, Fátima demonstrates a positive trend in the religious tourism, thereby explaining the supposed dichotomy between Western World's secularization and growing tourism in the region.

Is important to note, however, that each religious site presents different features that can affect the tourism. Therefore, the procedure of particularizing key players' measures and characteristics is here presented based on the religious sites' similarities. Furthermore, the current paper limits the analysis for a short period of time. On the one hand, by focusing in the recent years, when secularization is considered to be happening, can be better to understand the paradox. On the other hand, the existence and usage of long-term data would allow a deeper and a quantitative analysis of the matter. As such, the current paper relies heavily on prior research and on testimonials. Therefrom this work is presented as a structured and segmented foundation for potential future research that applies a quantitative method of analysis.

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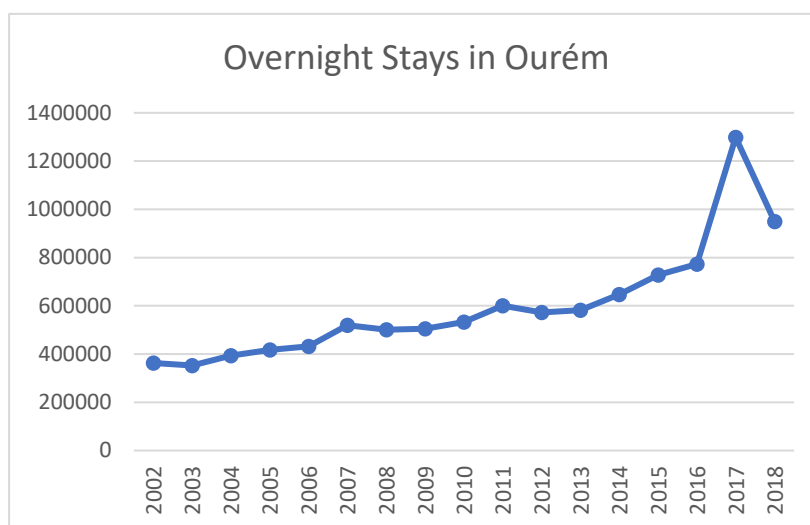
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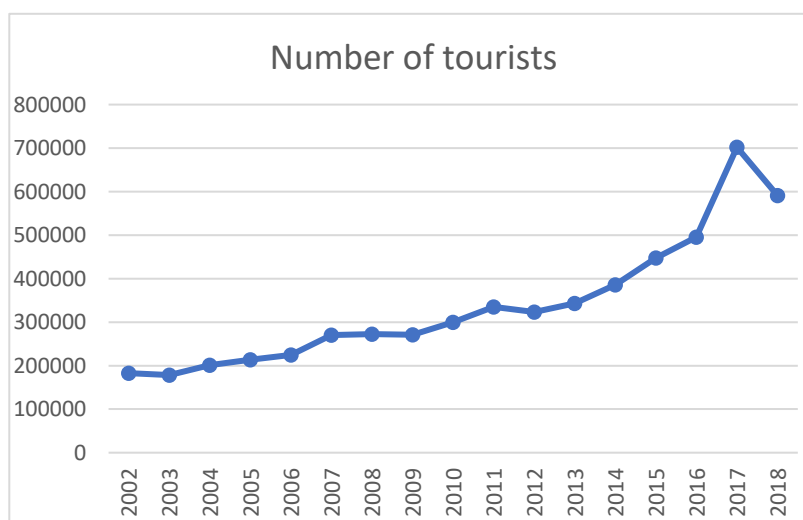
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<https://dadosabertos.turismodeportugal.pt/datasets/et-existentes/data?page=3&where=LocalidadeCP%20%3D%20%27F%C3%A1tima%27> (accessed April 21, 2020).

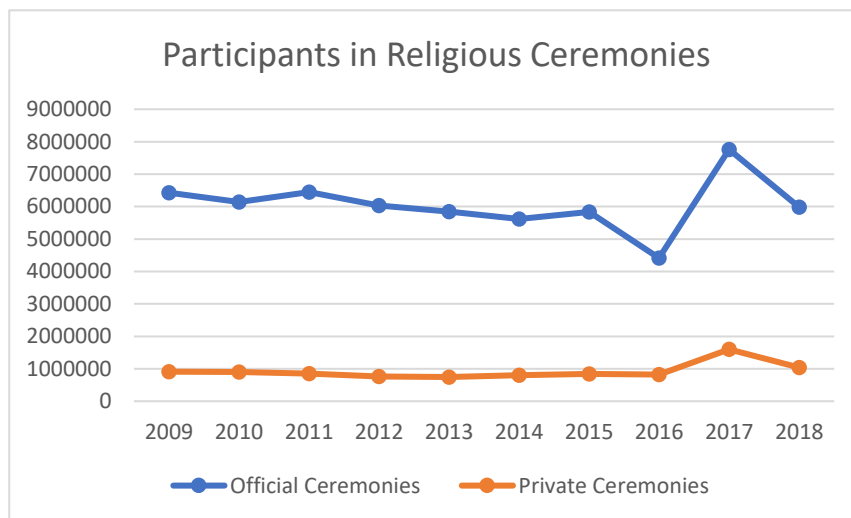
Appendices



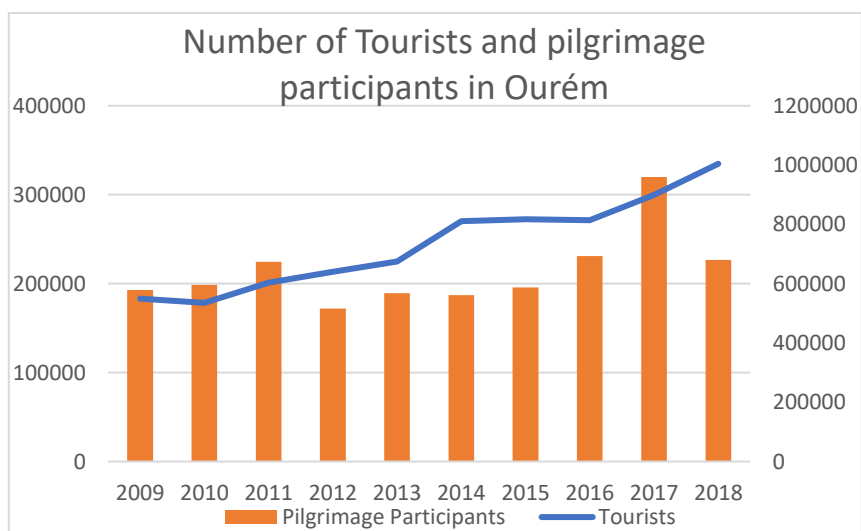
Appendix 1. Number of Overnight stays in Ourém, 2002-18. Source: INE



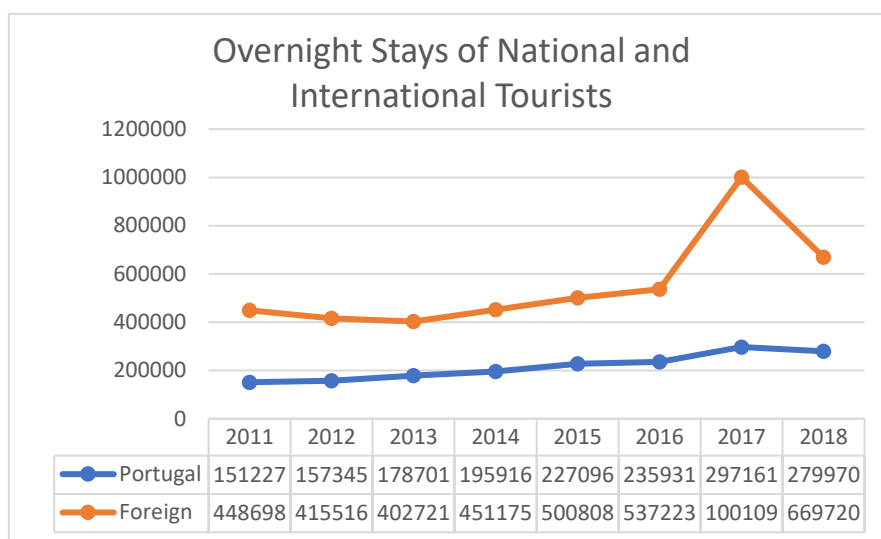
Appendix 2. Number of tourists in Ourém, 2002-2018. Source: INE



Appendix 3. Participants in Religious Ceremonies in Ourém, 2009-2018. Source: Sanctuary of Fátima



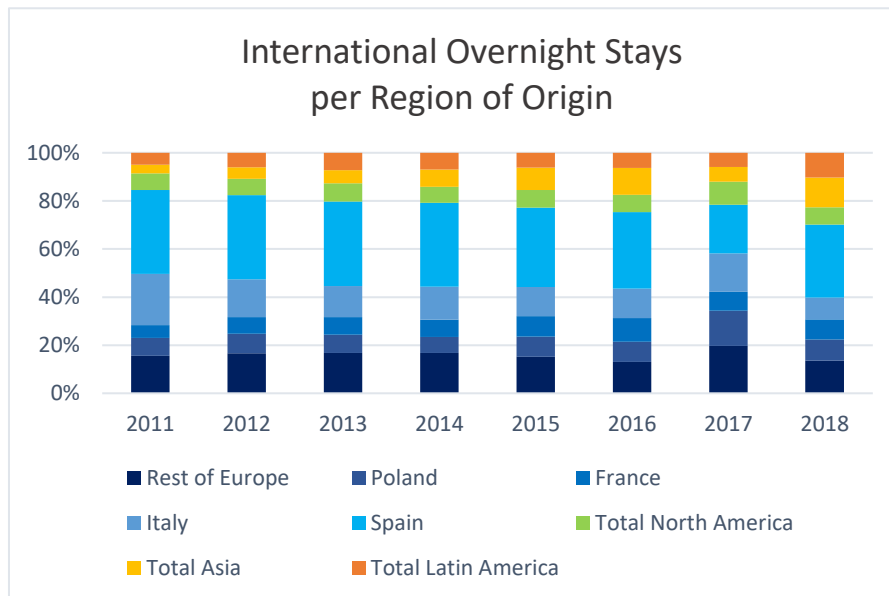
Appendix 4. Participants in Official Pilgrimages and number of tourists in Ourém, 2009-2018. Source: Sanctuary of Fátima and INE, respectively



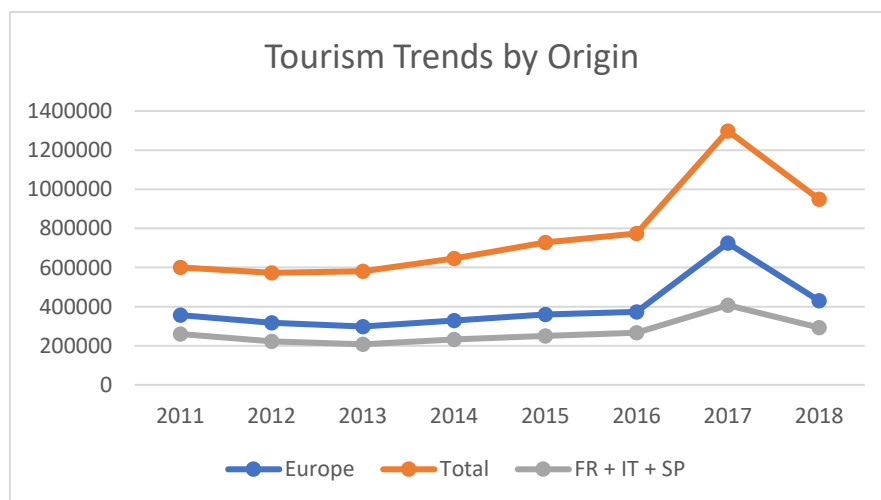
Appendix 5. Overnight Stays of National and International Tourists, 2011-2018. Source: INE



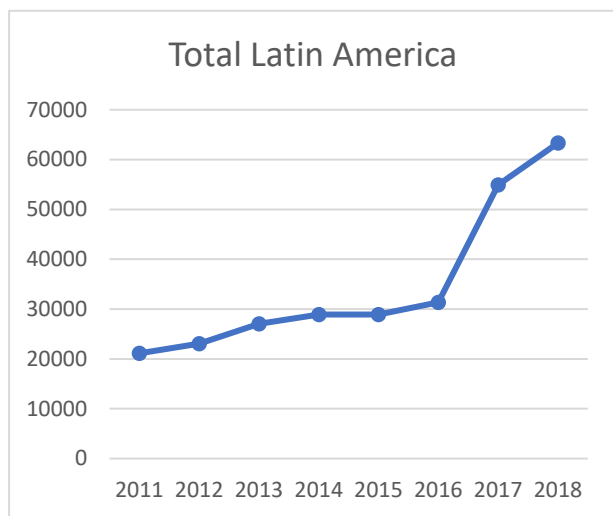
Appendix 6. Proportion of Overnight Stays, by National and International Tourists, 2011-2018. Source: INE



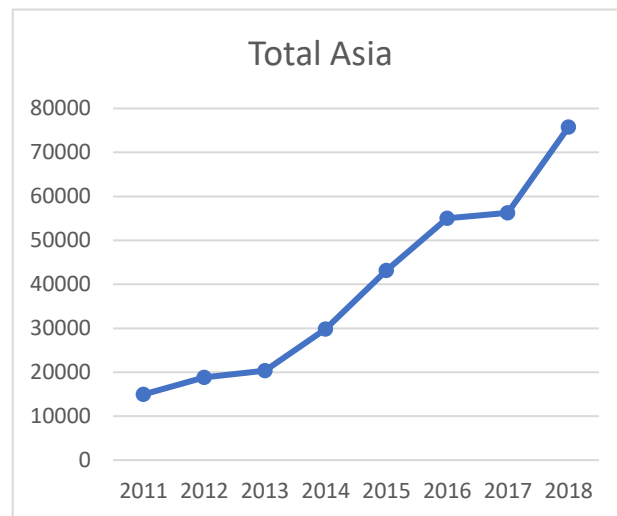
Appendix 7. International Overnight Stays per Region of Origin segmented into North America, Latin America, Oriental Asia and Europe. The latter is subdivided into the 4 major countries, Poland, France, Italy and Spain; and the rest of European countries, 2011-2018. Source: INE



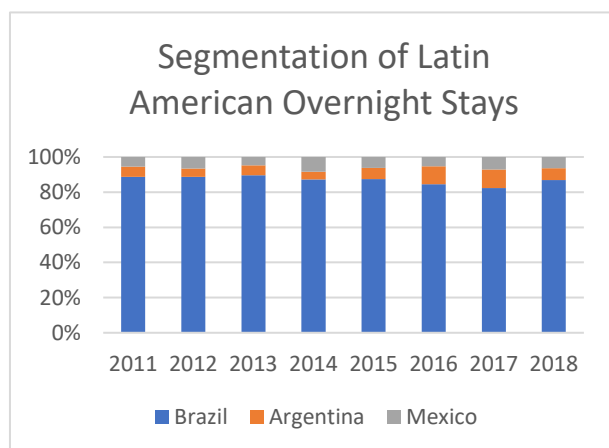
Appendix 8. Trend of Overnight Stays for the Total Tourists, Tourist from Close Countries (France, Italy and Spain) and European Tourists, 2011-2018. Source: INE



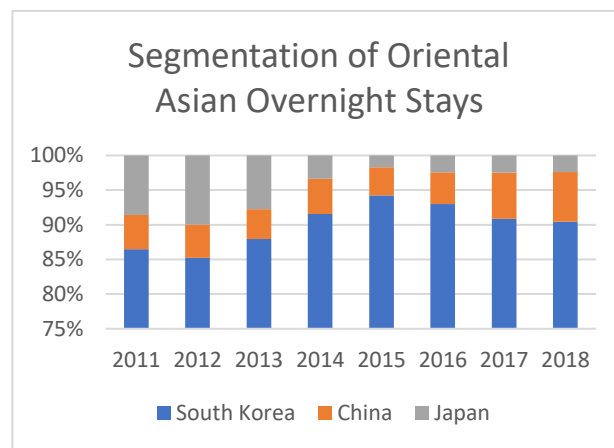
Appendix 9. Overnight Stays of Latin Americans in Ourém, 2011-2018. Source: INE



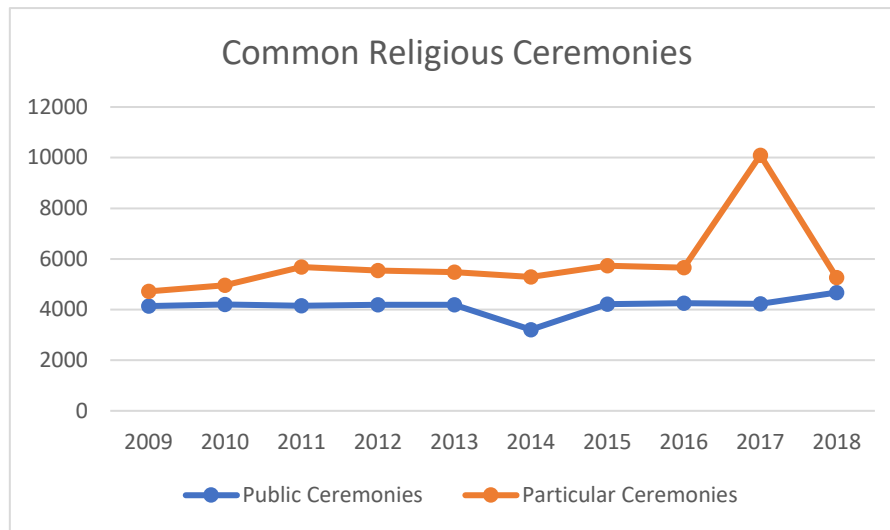
Appendix 10. Overnight Stays of Oriental Asians in Ourém, 2011-2018. Source: INE



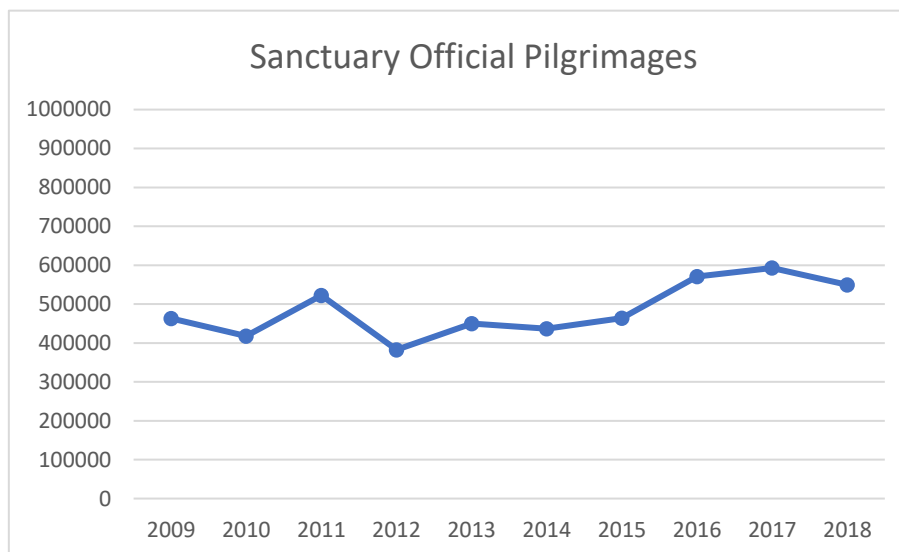
Appendix 11. Segmentation of Latin Americans' Overnight Stays in Ourém, 2011-2018. Source: INE



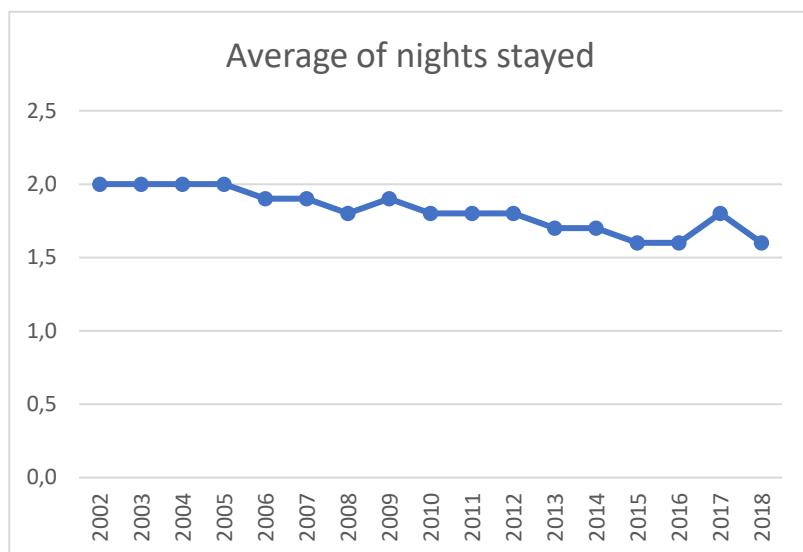
Appendix 12. Segmentation of Oriental Asians' Overnight Stays in Ourém, 2011-2018. Source: INE



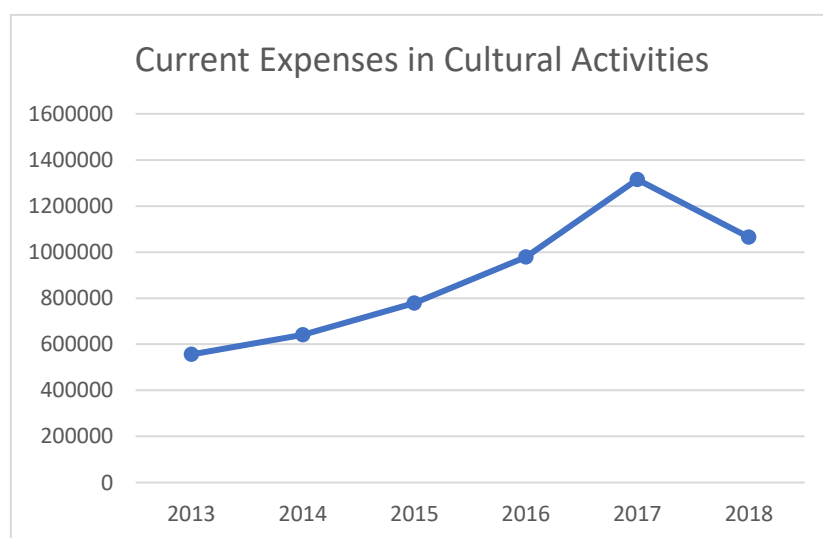
Appendix 13. Number of Regular Religious Ceremonies (Mass, Rosaries, Adorations, etc.) in Ourém, 2009-2018. Source: Sanctuary of Fátima



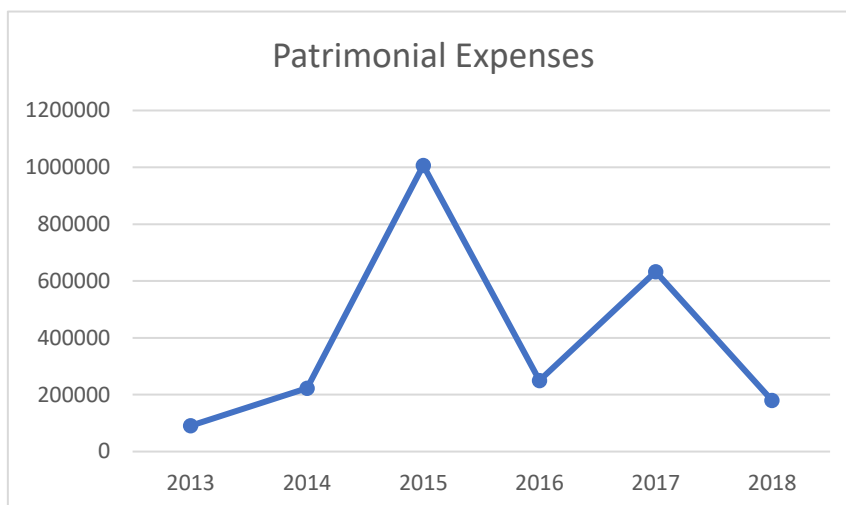
Appendix 14. Number Officialized Pilgrimages by the Sanctuary in Ourém, 2009-2018. Source: Sanctuary of Fátima



Appendix 15. Average Number of Nights Stayed in Ourém, 2002-2018. Source: INE



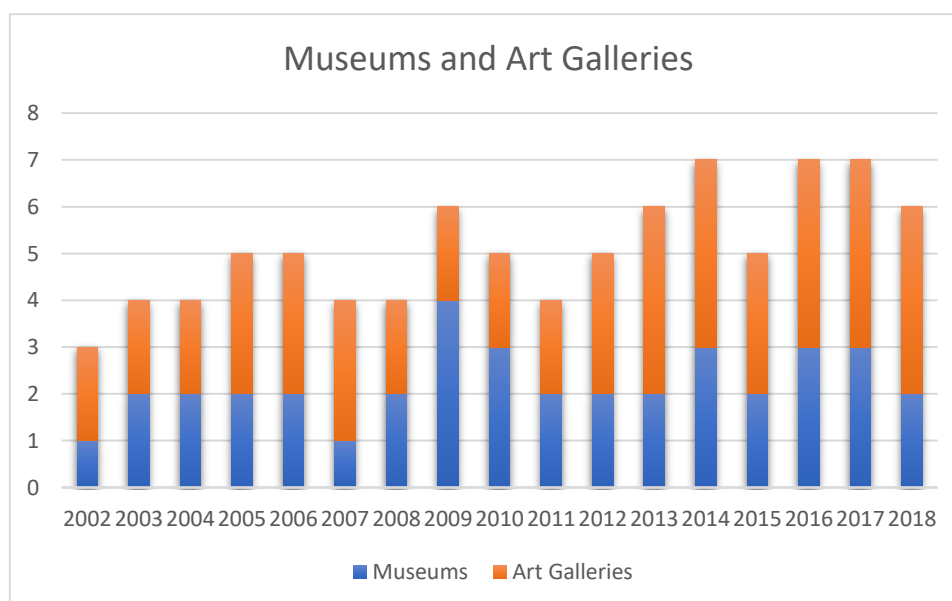
Appendix 16. Current Expenses in Cultural Activities in Ourém, 2013-2018. Source: INE



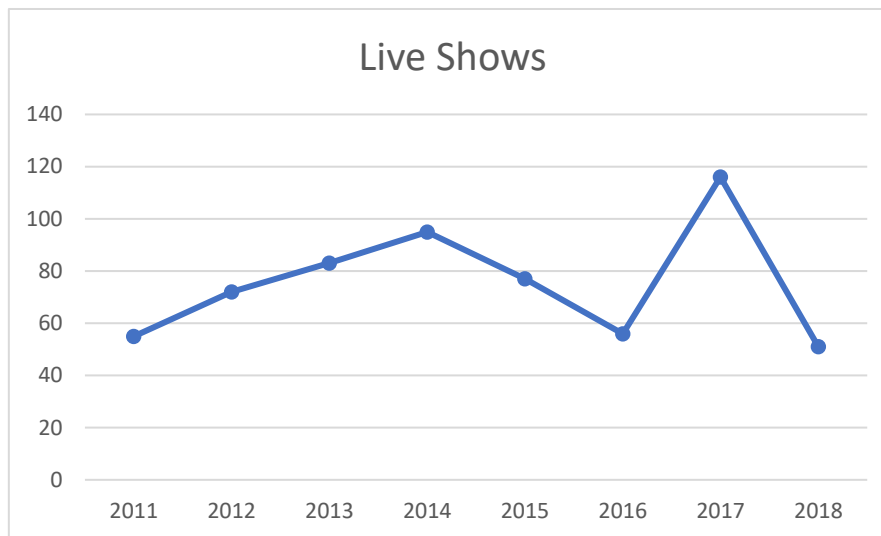
Appendix 17. Patrimonial Expenses in Ourém, 2013-2018. Source: INE

Project's designation	Date		Purpose	Funding Entity	Funded (in €)	Budgeted (in €)
	Beginning	Conclusion				
Castelo e Paço dos Condes	01/09/2019	31/08/2020	Study regarding the Castel history and evolution	Regional Government	10.987,2	18.312
Destinos Turísticos Acessíveis	27/03/2018	31/01/2020	Instalation of interactive equipment of touristic information	Turismo de Portugal	86.588,30	96.209,22
Disponibilização de Rede Wi-Fi	01-07-2019	30/04/2020	Instalation of a wifi network in the city of Fátima	Turismo de Portugal	74.119,69	82.355,21
Torre do Alcaide	15/12/2019	15/12/2020	Instalation of an audiovisual narrative	DGPC	21.161,35	35.268,91
Reabilitação do Castelo I	14/08/2017	30/06/2021	Increase the touristic attractiveness and cultural value	FEDER	510.000,00	600.00,00
Reabilitação do Castelo II	18/04/2017	03/04/2020	Restoration of the Castel for museum purposes	FEDER	1.698.581,32	1.998.330,96

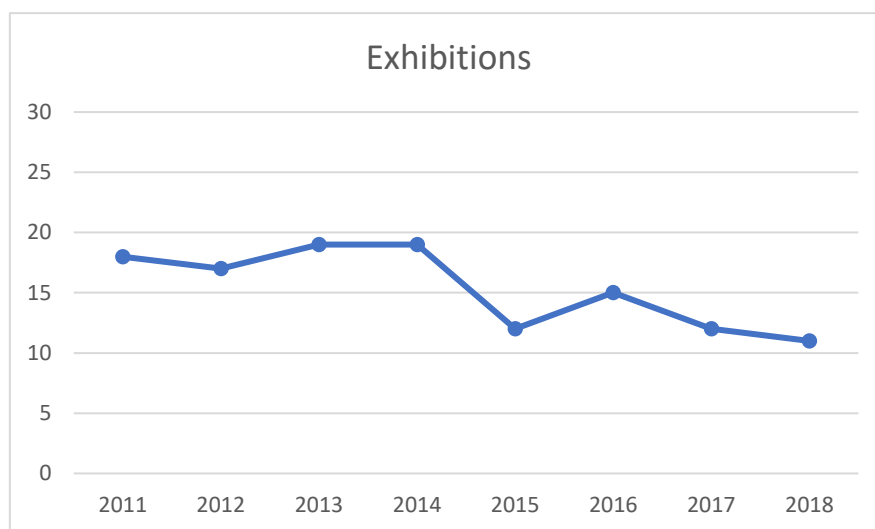
Appendix 18. Current Cultural and Patrimonial related Projects in Ourém. Source: Ourém Municipality



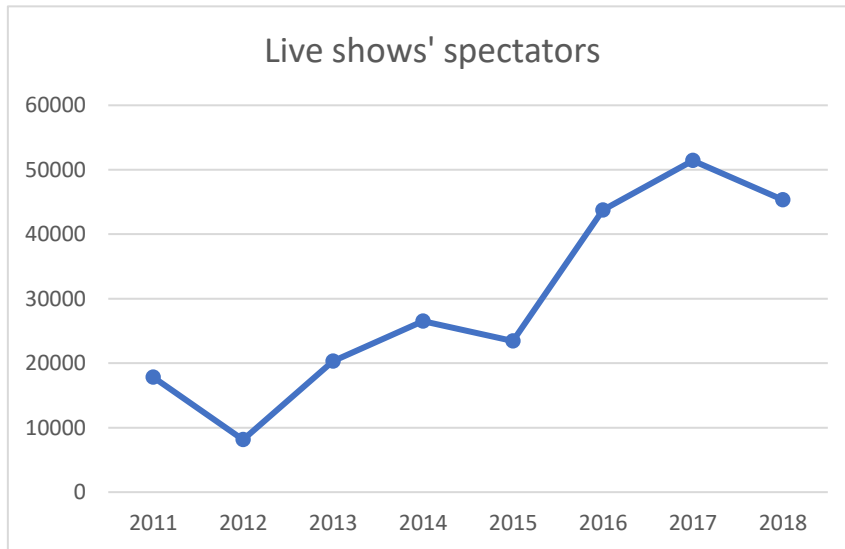
Appendix 19. Number of Museums and Art Galleries in Ourém, 2002-2018. Source: INE



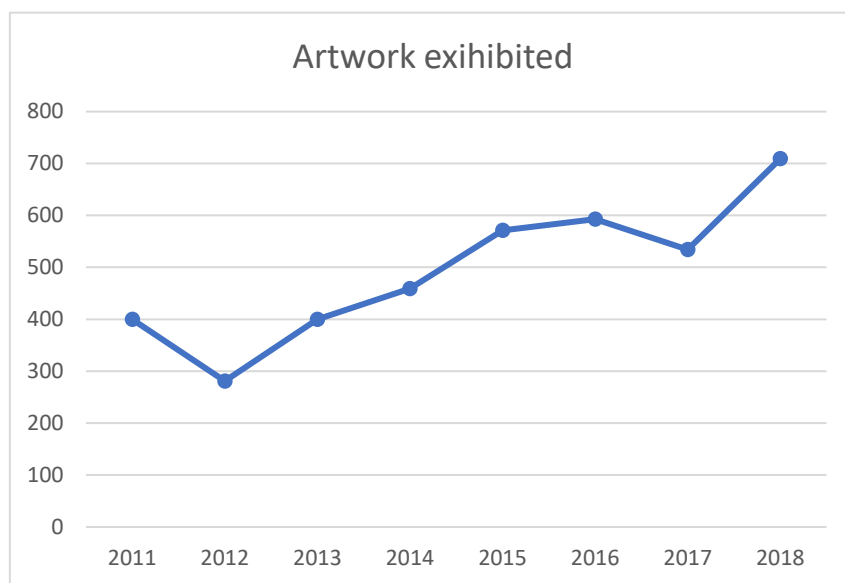
Appendix 20. Live shows' spectators, 2011-2018. Source: INE



Appendix 21. Number of Exhibitions Performed in Ourém, 2011-2018. Source: INE



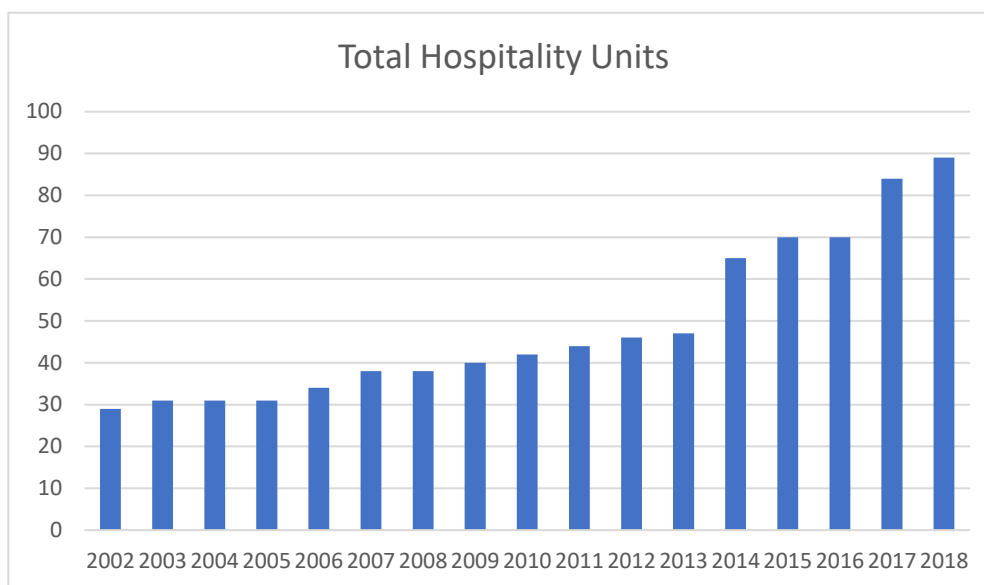
Appendix 22. Number of Live Shows Performed in Ourém, 2011-2018. Source: INE



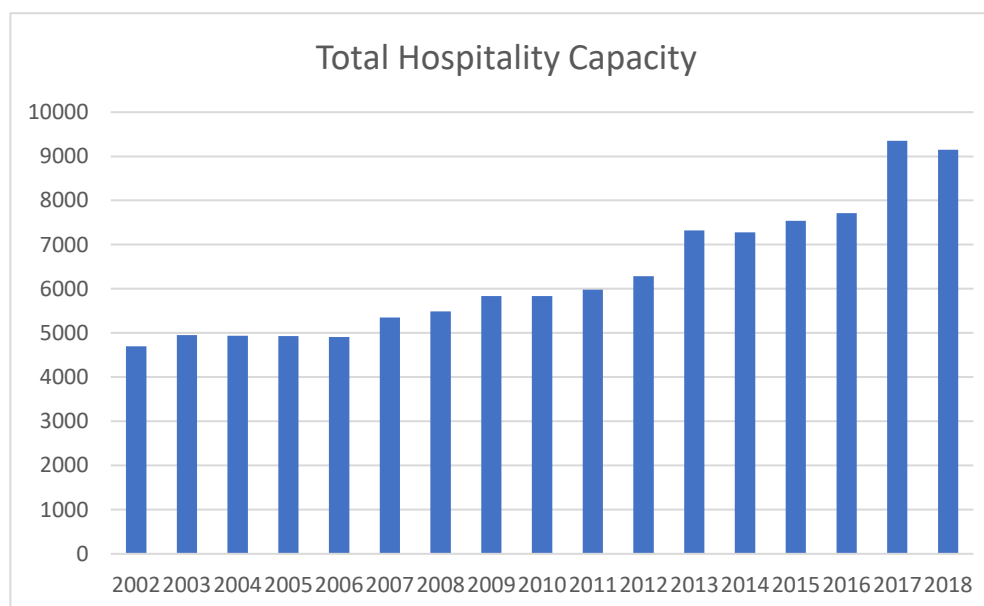
Appendix 23. Number of Exhibitions Performed in Ourém, 2011-2018. Source: INE

Project's designation	Date		Purpose	Funding Entity	Funded (in €)	Budgeted (in €)
	Beginning	Conclusion				
Park Dr. António Teixeira Expansion	01/05/2019	30/04/2020	Improve the paisagistic quality of Fátima	FEDER	352.453,96	414.651,72
Rehabilitation Avenue D. Nuno Álvares Pereira	04/10/2017	31/12/2018	Urbanistic requalification	FEDER	1.094.740,84	1.287.930,40

Appendix 24. Current Projects for Urbanistic Planning in Ourém. Source: Ourém Municipality



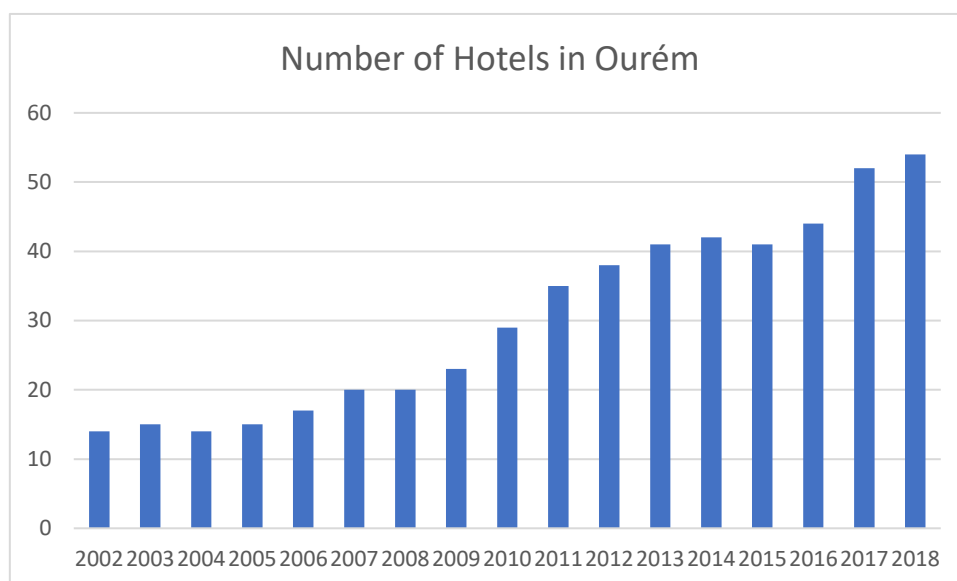
Appendix 25. Total number of Hospitality Units (Hotels, Pensions, Hostels, etc.) in Ourém, 2002-2018. Source: INE



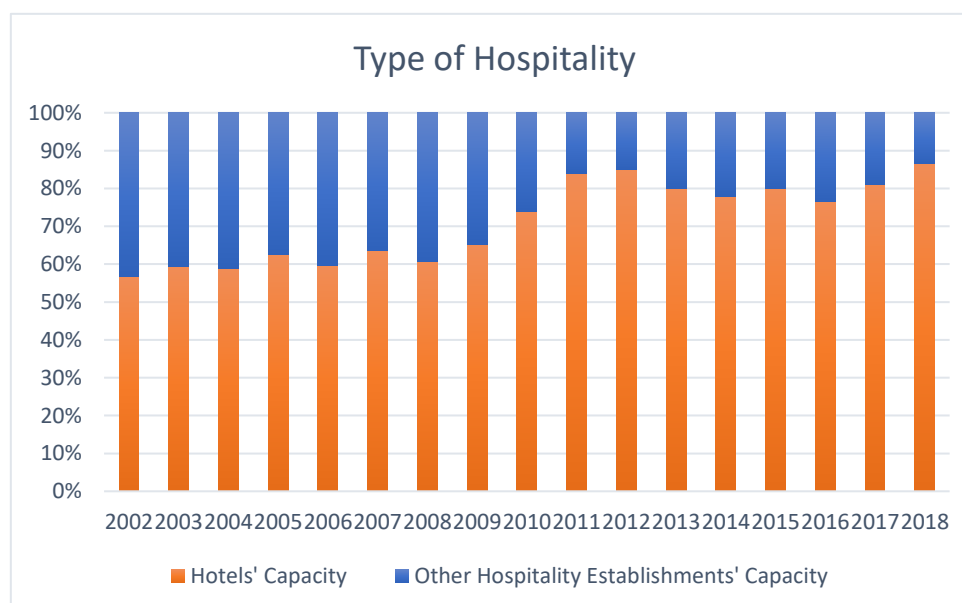
Appendix 26. Total Hospitality Capacity (Hotels, Pensions, Hostels, etc.) in Ourém, 2002-2018. Source: INE

	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018
Portugal	24,1	25	24,9	24,9	25,8	25,7	26,3	27,4	28,3	28,6	32,9	35	36,9	39,1	41,1
Continental PT	21,8	22,5	22,4	22,6	23,4	23,3	23,9	25	26	26,2	30,4	32,3	33,9	35,9	37,4
Center	14,5	14,9	15,3	15,4	16	16,2	16,4	17,6	18	18,3	20,7	22,4	23,8	26,1	27,3
Ourém	100,2	99,1	97,9	105,7	107,9	114,2	113,7	130,5	137,7	146,4	160,7	167,4	171,8	209,9	206,9

Appendix 27. Total Hospitality Capacity per 1000 habitants, for the regions of Ourém, Center, Continental Portugal and Portugal, 2004-2018. Source: INE



Appendix 28. Number of Hotels in Ourém, 2002-2018. Source: INE



Appendix 29. Type of Hospitality Capacity in Ourém, 2002-2018. Source: INE

Endnotes

¹ **Verde Pino Travel Agency.** Founded in 1971, in Fátima, is one of the oldest travel agencies specialized in Religious and Cultural Tourism. The agency occupies an eminent position in that segment market, in Fátima. Source: <https://verdepino.com/>

² **Fátima Hotels Group.** Fátima Hotels is largest hospitality group in Fátima, representing 10 hospitality units characterized by its diversity. The purpose of the group is the union of the commercial activity, whereas the individual management remains independent. Source: <https://www.fatima-hotels.com/pt/>

³ **Portuguese 1st Republic.** Political system established in Portugal in 1911, after abolishing the Monarchy and implementing a constitution-based Republic. The period was characterized by the political instability, WWI disastrous deaths and the anti-clerical views. In 1926, this period would cease after the March led General Gomes da Costa. Source: <http://countrystudies.us/portugal/>

⁴ **New State.** After the military occupational transition, between 1926 and 1933, elections were held with the victory of Salazar. The prior Finance minister, Oliveira Salazar, detained the legislative and executive powers, using its control to favor the tradition, patriotism and connection to faith. Source: <http://countrystudies.us/portugal/>

⁵ **Revolution of 1974.** Commonly known as “April Revolution”, was the movement that ceased the dictatorship period established during the New State, implementing a constitutional democracy in 1975. In addition to the political changes, the views on religion differed also, characterized by an increased secularization. Source: <http://countrystudies.us/portugal/>

⁶ **WOM – Word-Of-Mouth.** “Essentially, is free advertising triggered by customers experiences”. As a marketing strategy can appear in several formats, such as reviews, social media, testimonials, journals or 1st person contact. Source: <https://www.investopedia.com/terms/w/word-of-mouth-marketing.asp>

⁷ **Tourism of the Center of Portugal.** Institutional organization that has the main goal of dynamizing and promoting the tourism in the central region of Portugal. Source: <https://turismodocentro.pt/>

⁸ **Tourism of Portugal.** Institutional organization which has as main purpose dynamizing and promoting the tourism in the national territory. Source: <https://www.visitportugal.com/pt-pt>

⁹ **DGPC – Direção-Geral do Património Cultural.** Institutional organization that has the mission of ensuring the preservation and restoration of the Portuguese patrimonial culture. Source: <http://www.patrimoniocultural.gov.pt/pt/>

¹⁰ **FEDER – Fundo Europeu de Desenvolvimento Regional.** Financial means used by the UE to ensure a cohesion policy among member states. The goal is to diminish unbalances in terms of development levels in European regions. Source: <https://www.europarl.europa.eu/factsheets/pt/sheet/95/el-fondo-europeo-de-desarrollo-regional-feder->

¹¹ **PDE – Plano de Desenvolvimento Económico.** Institutional plan for the development of the region’s economy. Source: <https://www.portugal2020.pt/content/programas-operacionais>

¹² **PENT 2007 – Plano Estratégico Nacional do Turismo.** Institutional initiative to serve as basis of a defined line of actions regarding tourism in Portugal, in the established period of 2007. Source: <https://travelbi.turismodeportugal.pt/pt-pt/Paginas/plano-estrategico-nacional-do-turismo-2007.aspx>

¹³ **PENT 2013-15.** Institutional initiative to serve as basis of a determined line of actions regarding tourism in Portugal, for the established period of 2013 until 2015. Source: <https://travelbi.turismodeportugal.pt/pt-pt/Paginas/plano-estrategico-nacional-do-turismo-2013-2015.aspx>

¹⁴ **IWRT – International Workshop of Religious Tourism.** The event represents a moment of reunion between Tour Operators, national and internationally based, businessmen from the hospitality and tourism sector and opinion-makers. The purpose is to promote the national and international religious tourism and offer the opportunity of networking. Source: <https://www.iwrt.pt/>

¹⁵ **ET 2017 – Estratégia para o Turismo 2027.** The ET 2027 represents the foundation of the purposed strategies to be enforced by the Tourism of Portugal for the defined long-term period, 2021 to 2027. Source: http://www.turismodeportugal.pt/pt/Turismo_Portal/Estrategia/Estrategia_2027/Paginas/default.aspx

¹⁶ **DMCs - Destination Management Company.** Intermediaries of the Traditional Hospitality Channel, that can be represented by Tour Operators and Travel Agencies. The main purpose is to offer the logistic of the entirety or, at least, part of the trip services. This can range from transportation and accommodation to guide services. Source: <https://www.dudmc.com/about-du-and-dmcs/what-is-a-dmc-destination-management-company/>

¹⁷ **ACISO – Associação do Comércio, Indústria e Serviços do Conselho de Ourém.** ACISO represents a business association of commerce, industry and services from the area of Fátima, Ourém. The Association's objective is to improve the value of the Ourém's region, promoting a diversity of individual and collective actions, such as the organization of the IWRT. Source: <http://www.aciso.pt/>